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and still to occupy its place as the rare performance of a balanced brain" (p. 385).

Professor Donaldson hopes that his work may be useful to parents, teachers, and physicians, and that, "as a result of their demands, there may be supplied an account far more extensive and luminous than his own." At present it is to be feared that any failure upon the part of many educated people to profit by the information he offers, must be ascribed less to any want of desirable clearness and completeness in this work than to the non-existence of an adequate basis of facts, names, and ideas in their own minds. If Prof. W. W. Goodwin was even approximately correct in declaring in these columns that "whatever study is to be pursued with effect must have its foundations laid before the age of fifteen," then it is not enough that (as in at least one large American university) all undergraduates outside the technical courses supplement the instruction upon the brain by actual dissection of the organ; work of this sort, even more thorough, must constitute an absolute prerequisite for admission to college.

Dr. Donaldson uses few technical terms, and the proportion of mononyms is notably large. On the other hand, since *brain* is a component of the title and distinctly preferred in the index, it is not easy to account for the frequency of the ponderous *encephalon*, especially in the plural. Why, also, the indiscriminate employment of *fissure* and *sulcus*, *gyrus* and *convolution*? Due recognition is given the achievements of Dana, Hodge, Lombard, and other American neurologists. The author's own valuable observations upon the brain of the blind deaf-mute Laura Bridgman might well have occupied more space. The index is not full enough, and a summary of each chapter would have been acceptable.

The Worship of the Romans Viewed in Relation to the Roman Temperament. By Frank Granger, D.Litt. London: Methuen & Co. 1895.

THE object of this book is, as Dr. Granger puts it, "to interpret some of those thoughts which lay nearer to the average Roman mind than the Greek elements in its [sic] literature." By these "thoughts" he means a set of beliefs or practices which were closely bound up with the religion of the Romans as we find it, and he wishes "to point out the manner in which they are related to each other, and to justify them as a necessary factor in the awakening of the religious sentiment." After an introductory chapter which is entitled "The Roman Spirit," but which turns out to be rather of the nature of a homily to the English on the subject how best to govern India, we are hurried, without any transition whatever, from Calcutta to the first of this group of beliefs—namely, that in dreams and apparitions. Hence we pass to the "Soul and its Companions" (a title suggestive of 'Sintram,' but we find no dread Little Master here, only the *genius*, deified ancestors and other spirits); next, to "The World Around," by which is meant the supernatural world. Then follow accounts of Nature—(including of course Tree) Worship, Primitive Thought, Roman Magic, Divination and Prophecy, Holy Places; and the book closes with chapters on the Divine Victim and the Sacred Drama. It will be evident to the elect that we have here an attempt to bring together into a small volume (of not much more than 800 pages) what may be called the folk-lore of religion, a subject which has of late years received learned consideration in many German works, and in

English by scholars like Fraser, Baring-Gould, Lang, and others.

Not much that is new to students of comparative religion will be found in the book. It is in general a mere account of the said beliefs (Dr. Granger is *not*, by the way, possessed by a corn-demon, for which we are grateful), strung together in a pleasantly discursive style—perhaps too discursive for some scholars, while we fear that the author's habit of taking much for granted may frighten off the uninstructed. He has a way of beginning a story, drifting off (Herodotus-like) into something else, too often into sermons of the sort indicated above, and then coming back to the main thread only to drop it (*not* like Herodotus) as being too trite for further handling. And yet, as we have just said, his style is pleasant, and the topics which he has chosen to treat have always been attractive to men. To this day all are fascinated by the supernatural and the unknown.

The Roman lived in a world peopled, as he fancied, with spirits—his *genius*, the wraiths of the dead, whether showing themselves as ghosts by night or as noonday demons in the light—and rendered fearful by the terrors of the evil eye in man or by the prodigies and portents of the gods. But in one point, at least, he had the advantage of us. His was an age when, no matter what the torturing doubt, there was always somebody at hand who knew how the thing really was and what must be done to solve the doubt or to avert the danger. Sound and withal amusing is Dr. Granger on the great principle of primitive philosophy, that each occurrence has one cause, and but one only. We may perhaps put it in this fashion: You have a mysterious ailment and don't know what the reason is; you are worried by a recurring dream; you have seen a ghost or the "astral body" of a living friend; Pan has met you in the woods. You, the modern, are helpless because you don't believe that there is anybody who knows what it all really means. But the Roman had somebody—or thought he had, which, after all, is having. He went to his medicine man of the appropriate variety and was by him made whole. Something had been left undone, or something done which ought not to have been done—it was always one thing (a great comfort!), easy to understand and simple (though sometimes expensive) to expiate. The finding out what this thing was, and the doing of it on the one hand, or paying the price of the past action on the other, formed the main business of the Roman religion.

Dr. Granger, in his last chapter, may have been upon the track of this great truth; but, having mentioned the hymns which were sung at festivals, and having committed himself to the somewhat surprising statement that Horace was one of the first Romans to write poetry for such occasions, he is naturally led away to descant upon the lyrics of the Augustan bard, and all of a sudden the book ends, in delightfully consistent fashion, with the suggestion that children of succeeding generations may have often sung these lyrics in their walks along the country lanes. No, not even here ends; for it is added that they were perhaps "set to plain and strenuous music like that of the Delphic hymn." Delphic indeed, and Delphic the utterance! Still, we love it, for "we too were born in Arcadia."

But it would be unfair to have treated this book altogether in a sprightly—we hope not in a too flippant—vein. It has in it much that is useful to know as well as interesting to read. And among other valuable suggestions of Dr. Granger's, he is to be congratulated upon his

idea that the masks of ancestors, the *imagines*, were a survival of an original practice of preserving the actual heads of the deceased. He cites as a parallel the preservation of the skulls of the dead, each in its own wooden case, in a certain church in Brittany. It seems strange that he should not also have recalled the very similar custom of the Issedones described by Herodotus (iv. 26). The publishers, too, deserve thanks for the clear black ink upon its good white surface, and above all for the light body of the paper used, which makes the book a joy and not a burden to hold. But the index is wholly inadequate.

Mind and Motion, and Monism. By the late George John Romanes. Longmans. 1895. Pp. 170.

WHEN Mr. Romanes began this book entitled 'Monism' (to which a lecture on 'Mind and Motion' is prefixed) by saying that it is established to the satisfaction of every physiologist that there is an absolutely exact correspondence between every mental fact and some concomitant fact of the brain, he exaggerated. There are physiologists enough who regard the correspondence, whether absolutely exact or not, as limited to feeling and sensation corresponding to excitation of nerve-cells, and to volition corresponding to nervous discharges, while maintaining that there are in the mind general ideas which correspond only to potentialities in the brain, not to any actual facts. However, having put out of court all who do not pin their faith to the invariability, and exactitude of the correspondence between mental and material events, Mr. Romanes proceeded at once to divide believers in that proposition into Spiritualists, Materialists, and Monists, thus furnishing the last word with one signification the more. Monism originally meant the doctrine that mental phenomena and material phenomena have one substratum; and monism was said to have three forms, Idealism, or the doctrine that material phenomena are but a species of ideas; Materialism, or the doctrine that mental phenomena are merely a special variety of those facts which lie at the bottom of material phenomena; and Neutral Monism, which was described as the doctrine that material phenomena and mental phenomena are equally 'universal,' and merely different aspects of any facts. The monism of Mr. Romanes seems to be a variety either of materialism or of this neutral monism; for he says, in the introductory essay, that mind and motion are substantially identical. Thus, of the three elements which compose the physical universe, to wit, matter (or inertia and identity), motion, and energy, he holds that one is coextensive with mind. In the old triad, he has displaced Idealism to make way for Spiritualism, which was always held, and which he himself held; to be a dualistic and, therefore, not a monistic doctrine, though as monistic he classes it. But he does not mean spiritualism in general; for of spiritualists and others who do not accept his first axiom of the absolute perfection of the correspondence between mental and cerebral events, he takes no notice whatsoever. Upon this point he is explicit (p. 42).

What Mr. Romanes wishes to prove is, that the hypothesis that all material motion has a feeling, and *vice versa*, besides accounting for sufficient facts to render it reasonable, leads to the proposition that all "causality" (could not this antiquated notion have been replaced by something more scientific?) is, on its inside, volition, and gives room for, as he at first says,

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but subsequently (for he never gave the work the revision necessary to make its doctrine quite consistent) that it "sanctions" and almost necessitates, the assumption of a universal mind of the world (which he calls Theism), and, finally, that it reinstates the freedom of the will, and, with that, moral responsibility. Many readers will seem to see in the book the phenomenon of a man setting out from materialistic assumptions, but led, under the influence of a broad study of nature, toward idealistic conclusions, and going, at last, so far as to say that the ultimate reality is "either mental or something greater." Others will say, with some justice, that it is the work of an invalid, so weak that pages are occupied with reasonings and logical diagrams to show that a universal affirmative proposition cannot be converted *simpliciter*, and with another diagram altogether worthy of Dr. Fludd (except that it is a rough woodcut, instead of a beautiful copper-plate), and full of the most puerile propositions. The style, however, is as strong and clear as anything Romanes ever wrote, if not more so. That, if he had recovered from his illness, he would, by this time, have been advocating an idealistic theory of the evolution of all things, including the laws of causation, there is hardly room to doubt. Such is the theory that the great advocate of Darwinian ideas would inevitably have adopted as the fittest survivor in the struggle of theories.

Professor Koch on the Bacteriological Diagnostics of Cholera, Water-Filtration, and Cholera, and the Cholera in Germany during the Winter of 1892-93. Translated by George Duncan, M.A., with Prefatory Note by W. T. Gairdner, M.D., LL.D., F.R.S. Edinburgh: David Douglas; New York: William R. Jenkins. 1895.

NOTWITHSTANDING the disappointment that the scientific world and the general public experienced in the failure of his promises for the relief of consumption by inoculation, Prof. Koch remains a great authority on all bacteriological subjects connected with the recognition and prevention of disease. The three essays of the title-page of this book give collectively his personal views on the spread and the restraint of that pestilence through which, by the discovery of the comma bacillus, he first acquired fame. The control of epidemics, like the management of any condition affecting large areas or many people, requires popular cooperation; and it is by the absorption of such teachings that the popular mind is prepared to assist in the work. Koch believes that the comma (or cholera) bacillus is the efficient cause of that disease. A few deny it that power, but nearly all recognize in its presence a clear indication of the epidemic variety, which, under certain aspects, cannot be distinguished clinically from cholera morbus or cholera infantum. At least to believe that it is pathognomonic is to be on the safe side.

It has long been recognized by epidemiologists that the study of any outbreak means the detection of the first case, either at or after its occurrence. But the recognition of undeveloped cholera is a clinical impossibility, although such undeveloped cases furnish the sparks that light the greater flame of general infection. It is here that the bacteriologist is at his best. When the tornado strikes the ship, every sailor realizes it. It is the master's province to foretell the storm while the disturbance is yet recognizable only by his barometer. Koch expresses the true principle of all this

work when he says: "The proper field of bacteriological work, however, is the beginning and the end of an epidemic, when all depends on the correct judging of each individual case and the swiftest possible prevention of danger to the neighborhood." Almost every cholera epidemic is like an extremely flattened ellipse whose vertices are the first and the last cases. Upon determining just where the lines that enclose the disease begin and cease may depend the safety of the immediate and of the proximate communities. Bacteriology will do this; and the moral for us is to have enough skilled bacteriologists and equipped laboratories to render an intelligent and immediate verdict. Early measures of control may thus be instituted without waiting for the epidemic to become epidemic in the one instance, and the unsuspected case, held as a precaution, may be restrained from ignorantly spreading the disease in the other. For it is well established now that a person may appear and may feel perfectly well, and yet be an actual disseminator of cholera germs. Certain and immediate recognition of the disease can be made in about 50 per cent. of the cases, when the excreta are examined by competent observers; and in every instance it can be determined in from six to ten hours by means of the peptone (supplemented by the gelatine) plate-cultivation. In relation to detecting the cause en route when water-borne, there is no pretence that cholera-infected streams will always yield bacteria to the investigator. The probable explanation of this is not that there are no bacteria in the water, but that their distribution has excluded them from the particular specimen examined.

The essays on water filtration and on cholera in the winter of '92-'93 are excellent examples of clear description and logical reasoning. An underlying motive running through the whole book is antagonism toward, or defence against, the attacks of the Pettenkofer or Munich school, which teaches a theory of localism with special reference to ground-water and little regard to bacteria. The controversy is not always in good taste, and there is an expenditure of energy that appears more personal than scientific in motive. Nevertheless the book is a good contribution to the literature of public health, which those charged with its care as engineers and civil officers, as well as physicians, may well consult, and the translation is in idiomatic and most readable English.

A Japanese Marriage. By Douglas Sladen. London: Black; New York: Macmillan. Pp. 401.

MR. DOUGLAS SLADEN'S 'Japanese Marriage' would not need to be spoken of had not this writer, by a certain straightforwardness and naturalness of style, gained an attention not usually given to books which exhibit such full measure of ignorance and coarseness, not to add effrontery. There was no need of resorting to what the world knows as fiction, for his former books and articles on Japan illustrated to a sufficient extent the writer's power of producing pure and silly inventions. In this volume, as usual, the Japanese is invariably a "Jap" (no other respectable writer on Japan ever repaid the country's hospitality by this impertinence), and the foreigner is incapable of speaking except in copious slang; but we have also such passages as the following (p. 166), which the former volumes have hardly equalled:

"Bryn's newly formed passion for Philip

[she is his wife's sister, and lives in their household]—if one may use the word where the question of sexual feeling did not enter—would have carried her through a much more severe trial. She thought the grandest sight she had ever seen in her life was Philip, unarmed, and in his night-clothes, first hurling one sworded assailant over the banisters . . . and then tearing the life out of the other's throat. There was no more taint of jealousy than there was of sexualism in her passion for Philip. She did not desire his caresses, though they gave her a dog's pleasure."

BOOKS OF THE WEEK.

Alexander, Mrs. A. Fight with Fate. Philadelphia: J. B. Lippincott Co. \$1.25.
Armstrong, E. Lorenzo de' Medici, and Florence in the Fifteenth Century. Putnam. \$1.50.
Berringer, Mrs. Oscar. The New Virtue. Edward Arnold. \$1.
Björnsen, B. A Happy Boy. Macmillan. \$1.25.
Blackwell, Alice S. Armenian Poems, Rendered into English Verse. Boston: Roberts Bros. \$1.25.
Booth, Charles. Life and Labor of the People in London. Vol. VII. Population Classified by Trades. Macmillan. 8s.
Crockett, S. R. Cleg Kelly, Arab of the City. Appletons. \$1.50.
Curtis, E. H. Voice-Building and Tone-Placing. Appletons. 6s.
Dei Mar, Alexander. The Science of Morey. 2d ed., revised. Macmillan. \$2.25.
Durbes, Prof. H. Elements of the Theory of Functions of a Complex Variable. Philadelphia: G. E. Fisher and L. J. Schwartz.
Emerson, R. W. Two Unpublished Essays. Boston: Lamson, Wolfe & Co. \$1.
Everett-Green, Evelyn. Judith, the Money-Lender's Daughter. Boston: A. L. Bradley & Co.
Field, Eugene. The House: An Episode in the Lives of Seneca, Baker, Astronomer, and his Wife Alice. Scribners. \$1.25.
Glasgow, George. Sleeping Fires. Appletons. 75c.
Greene, Rev. F. D. The Rule of the Turk. Putnam. 75c.
Hutton, Joseph. When Greek Meets Greek. Philadelphia: J. B. Lippincott Co.
Hearn, Lafcadio. Kokoro: Hints and Echoes of Japanese Inner Life. Boston: Houghton, Mifflin & Co. \$1.25.
Holman, Prof. H. Education. Dodd, Mead & Co. \$1.50.
In a Silent World: The Love Story of a Dead Mata. Dodd, Mead & Co. 75c.
Ingle, Edward. Southern Sidelights. T. Y. Crowell & Co. \$1.75.
Jacks, William. Robert Burns in Other Tongues. Glasgow: James MacLehose & Sons; New York: Macmillan. \$2.50.
Jerram, C. S. The Ion of Euripides. Oxford: Clarendon Press; New York: Macmillan.
Johnston, Henry. Doctor Congalton's Legacy. Scribners. \$1.25.
Lawton, W. C. Art and Humanity in Homer. Macmillan. 75c.
Lee, Albert. Tommy Toddlers. Harpers. \$1.25.
Lemcke, Mrs. Gertrude. How to Live Well on Twenty-five Cents a Day. J. S. Ogilvie Publishing Co. 25c.
MacLaren, Rev. Alexander. The Beatitudes, and Other Sermons. London: Alexander & Shephard; New York: Macmillan. \$1.50.
Manual of Statistics, 1896. New York: C. H. Nicoll. 8s.
Martin, A. S. On Parody. Henry Holt & Co. \$1.25.
Mather, Marshall. Lancashire Idylls. F. Warne & Co. \$1.50.
Mears, Mary M. Emma Lou—Her Book. Henry Holt & Co. \$1.
Meynell, Alice. The Rhythm of Life, and Other Essays. London: John Lane; Boston: Copeland & Day. \$1.55.
Morrow, Josiah. Life and Speeches of Thomas Corwin. Cincinnati: W. H. Anderson & Co. \$3.50.
Overall, J. W. A Catechism of the Constitution of the United States. New York: The Author.
Pope, W. J. Pope's Hild (Books I, VI, XXII, and XXIV). Leach, Shewell & Sanborn. 85c.
Ribeiro, A. B. Sonho no Carcere: Dramas da Revolucao de 1893 no Brasil. Rio de Janeiro: Casa Mont'Alverne.
Ridge, W. P. The Second Opportunity of Mr. Staplehurst. Harpers. \$1.25.
Ridley, Annie E. Frances Mary Fane, and her Work for Education. Longmans, Green & Co. \$2.25.
Roberts, C. G. D. Earth's Enigma. Boston: Lamson, Wolfe & Co. \$1.25.
Roberts, W. Book Verse. London: Elliot Stock; New York: Armstrong. \$1.25.
Russell, Dora. A Hidden Chain. Rand, McNally & Co.
Sala, G. A. The Thorough Good Cook. Brentano. \$4.
Scollard, Clinton. Hills of Song. Boston: Copeland & Day. \$1.25.
Selliac, Léon de. Le Monde Socialiste: Groupes et Programmes. Paris: Colin & Cie.
Smith, Gertrude. Dedora Heywood. Dodd, Mead & Co. 75c.
Smith, J. C. Mistress Dorothy Marvin. Appletons. \$1.
Stackpole, Rev. E. S. Prophecy; or, Speaking for God. T. Y. Crowell & Co. 75c.
Sudermann, Hermann. Magda. [Sack and Huskin Library.] Boston: Lamson, Wolfe & Co. \$1.
Tarbell, Ida M. Madame Roland: A Biographical Study. Scribners. \$1.50.
The Danvers Jewels and Sir Charles Danvers. Harpers. \$1.
The Life and Letters of George John Romanes. Written and Edited by his Wife. Longmans, Green & Co. 8s.
Thibaut, George. The Vedānta Sūtras. [Sacred Books of the East, Vol. XXXVIII.] Oxford: Clarendon Press; New York: Macmillan. \$3.25.
Thurston, I. T. Boys of the Central: A High-School Story. Boston: A. L. Bradley & Co.
Vivekananda, Swami. Eight Lectures on Karma Yoga. Vögelé, E. M. de. Devant le Sikkle. Paris: Colin & Cie.
Wegmann, Edward. The Water-Supply of the City of New York, 1658-1895. John Wiley & Sons.
Wheatley, H. B. The Diary of Samuel Pepys. Vol. VII. London: Bell; New York: Macmillan. \$1.50.
Willoughby, W. W. An Examination of the Nature of the State. Macmillan. 8s.
Woodworth, Dora. Journal of a Few Months' Residence in Portugal and Glimpses of the South of Spain. New ed. Longmans, Green & Co. 8s.

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